231 were able to deal with them effectively; otherwise we would have been hard put to defend ourselves even if we had sticks in our hands.

342 [40] At the back wall of Yo-ha's house are located the family's living quarters, consisting of a rectangular room built entirely of wood. The roof is also made of wood with stones on top to protect it from wind and snow. The stones are arranged in an orderly and pleasing manner on the roof. There is a wooden door in the room, but no window. Upon entering the room, one immediately feels suffocated in the nose and mouth by widespread clouds of smoke from the fire in the 354 hearth. The construction of the hearth, which is located slightly to the left of the center of the room, is very simple. A round pit about three feet in diameter is dug in the ground for building the fire. Three stone slabs are placed in a triangle over this pit to support the large iron pan used for cooking. [439] The pan, round at the bottom, is imported from the Han-Chinese. The fire is lighted by striking a flint with a piece of iron, but [372] actually the fire in the pit is never allowed to go out and it burns day and night. The center of all family activities, the hearth plays an important part in the Lolo household, as is shown later in our discussion of their family life.

516 When we entered the house, we were welcomed by Yo-
353 ha and invited to sit at the back of the hearth by the rear wall. This is the seat of honor for guests. Yo-ha himself took the host's seat on the left side of the hearth. At the back of the host's seat, or sometimes on the left side of the room divided by a wooden partition, were the family sleeping quarters, which also served as the storage place for precious articles and 352 provisions. In front of the hearth stood a wooden cabinet, 445 wooden shelves, water pails, and all the food utensils. Under the shelves were firewood and straw. The right side of the room was divided by a bamboo fence into two sections: a grindstone, a mortar, wooden pails, bamboo baskets, and other articles in the rear half; and two yellow oxen in a [231] wooden pen in the front half. This was the arrangement of Yo-ha's house.

342 Most of the houses in Ta-liang Shan are the same as
351 Yo-ha's, but there are a few exceptions. For example, the house of our headman-protector, Ta-chi, is well known in the Liang Shan area as a Sinicized Lolo house. It has brick walls, a tiled roof, and an arched stone gate with Chinese characters carved on the top and sides. Inside the gate are two sections, the front being a Chinese-style courtyard with animal pens

342 on both sides and the rear containing living quarters arranged
351 in the same way as other Lolo houses except that the room is
much wider and comparatively cleaner. The stone slabs on
354 the stove are carved with birds, animals, and flowers in shapes
531 which are quite graceful and beautiful. These represent marks
of distinction for houses of noble Lolo families.

342 The houses in Hsiao-liang Shan are slightly different from those in Ta-liang Shan in that they all have straw roofs instead of wooden ones. They are similarly rectangular in shape, but not encircled by four walls. The fortifications are sometimes built on a corner of the house and sometimes outside of the house either on the left side or the right. The poor white Lolo families, whose houses are made of bamboo or thatch, have no such fortifications. Although the interior
353 varies from simplicity to elaborateness, the patterns of arrangement [41] are generally the same. In the center of the house stands the stove, on the right are the grindstone and animal pen, and on the left the sleeping quarters and grain storage. This kind of material cultural pattern merely shows that the Lolo family has a set of customs which control the behavior and action of its members.

302 There is also an unwritten code for clothing and orna-
[826] mentation. The Lolo male usually shaves his head except for one small patch of hair above the forehead, called t'ien p'u-sa, which is considered a sacred part of the human body that should not be offended. The Lolo also pull out the hair of their beards so that it will not grow. Wu-ch'i Shih-t'u who lives in Wu-chio is over 70 years old, and although his t'ien p'u-sa is completely white, he does not have a single hair on his face. In stature, a Lolo and a Han-Chinese are hardly distinguishable, but one who has a beard is inevitably a Han-Chinese while one who has a t'ien p'u-sa is generally a Lolo, with the exception of those Han-Chinese slaves who are forced to keep a
291 t'ien p'u-sa. The Lolo male usually covers his head with a piece of cloth, either black, white, or blue. It is quite long and wrapped around the head like a turban; sometimes a braid of hair is tied to the top, protruding from above the forehead like the horn of an antelope. Lu Hsüeh-nien, a black Lolo of P'a-ha village in Hsiao-liang Shan, has his headgear fixed in in this style.

515 The Lolo leave their faces unwashed in spite of accu-
301 mulated dirt. Often a hole is pierced on the lower lobe of a
304 man's left ear. Sometimes he wears in it three red beads, from each of which hang down silk strings of various colors; sometimes he wears a silver earring; at other times he uses only a piece of cotton thread without any ornament.

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CHAPTER X

SUPPER À LA NOSU

WE stayed the night at Chie-tsu Leh-chieh, the village with the loopholed wall around it. The home where we found a welcome was that of an uncle of one of the Nosu travelling with us. Passing through a courtyard, we were shown into a long room with scarcely any furniture in it. There was a large stone fireplace in the floor at one end, and on the fire was a large iron tripod, about two feet in diameter. On this was resting an enormous iron pan, similar to those the Chinese use nearly all over the country. There was a wood fire in full blaze, and the sight of it to the travellers coming out of the falling snow was very cheering and welcome.

The lady of the house was squatting on the floor on one side of the fire. Her long skirt was spread out around her. Two other women were near by, busy with the fire and the big iron pan on the tripod. There was a long straw mat on the side of the fire facing the lady of the house, and here we sat down, getting as near to the fire as we could, for it was very cold indeed. We sat watching the fire and wondering how long it would take to cook the huge steamer of rice that was resting in the iron pan on the huge tripod.

I noticed that none of the men about the place had any whiskers or moustache, and was told that the Nosu men do not consider it right to grow these. The hairs are all pulled out in early manhood, and never allowed to grow, except in

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such health-giving, friend-making mirth, I would take care never to be without a supply of such suits.

The room we were shown into was fifty feet long, and there was no opening at all for light except the one door in the centre. We found everything quite dark, and could not see one another until our eyes got accustomed to the want of light. We made our way to the fireplace, which was the usual hole in the mud floor. We were glad to squat down in the warmth by the side of the burning logs. It was a treat to get one's shoes and stockings off and to warm one's feet by the comforting fire. The master and mistress of the house were both over seventy years of age, and were tall, finely built people. The son's wife came in soon after and joined the group around the fire. She had on a blue jacket and a quilted skirt, and wore an enormous head-dress. This latter was made by winding layer after layer of dark blue native cloth around a small frame. Sometimes nearly a hundred feet of this cloth is so wound round the head. The width of the cloth is a little more than a foot. The weight of the head-dress is nearly six pounds, and must be a great burden until one is used to it. Compared with some of the light-as-a-feather hats worn by Western women, this is a great burden indeed, which one fancies is the cause of many headaches. The women, however, do not seem to mind it, and as a crown to their tall figures the head-dresses are both striking and picturesque.

We had been promised a good time at Ah-Pooh's farmstead, and had imagined all the stores of folk-lore and legend and history we were to gather together. But we had indeed reckoned without our host. The old man was very fond of wine and the Chinese of the market village where we had

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231 stood ready to kill it. He asked for an axe, and one of the girls went off into an inner room to fetch one. Taking the axe, he proceeded to beat the calf to death with the handle of the axe. First there was a big blow delivered over the head, and then there were blows all over the body. It is said that this beating gives the meat a very fine flavour. It was a cruel operation, though possibly the first heavy blow over the head stunned the creature and deadened the pain. Sheep are sometimes killed in the same way.

[352] 574 882 The bearskin I had to sit on around the fire was a very fine one. It was five feet long from neck to stump of tail, and had been shot some years ago by Ah-ku's husband, when he was alive. There was the usual presentation of wine, and one of the sons, twelve years of age, took his basin with the rest, at which the retainers and others laughed heartily. It was not that they objected to his drinking of wine, but to his taking his place with the others and considering himself a man already.

354 Usually in these homes, when a light is needed, some sticks of dried young bamboo are burnt. The stick may be five feet or more long, and one end is thrust into the rafters or a hole in the wall. The other end slants downward, and gradually burns away. By constantly picking off the burnt end, making one's fingers a pair of snuffers, the stick gives a fairly good light. I have sometimes met, at the beginning of winter, a lot of people from a village, going off to the hill jungle to gather their winter supply of bamboo candles. They need to be well dried before they will burn readily. With such lights as these I have known the aborigines learn to read, and make quite fair progress in their books during the dark winter evenings. At Ah-ku's home lights were provided

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354 by burning pork fat in shallow dishes, with wicks of twisted cotton. The dishes were first put on the fire to melt the lard, and after that the lamps burned fairly well.

000 It is quite interesting to notice the different kinds of oil which are burnt on the hills of Western China. In Chinese homes, on the gods' altar, which always faces the central door of the chief apartment, the shades of eve see the lighting up of a small lamp on a high stand in which is burnt mustard oil. This is supposed to be the purest oil, and only this is burnt in front of the gods. Any other oil is supposed to be an insult to the deities of the Chinese Pantheon. Years ago this was the most expensive oil, and was reserved, as a rule, for cooking purposes or for the ancestral spirits and the gods. There is very little smoke with the mustard oil, and the flame burns clear. For ordinary household purposes the oil used was that of the tung-tree, the tree that produces the finest varnish in the world. Formerly this oil was only half the price of the mustard oil, but the large foreign demand for the varnish has almost levelled the prices of the two oils. In winter the varnish oil congeals, and then it looks very
173 much like lard. There is a story that one of the great armies of the Taipings was marching victoriously through the southern districts bordering the Yangtse, when they came to a village near to Mr Long's house. Here they found stored a number of tubs of the varnish oil. Many of the soldiers mistook the congealed oil for pork fat, and all through the camp that night the evening meal was cooked with the welcome fat. If there is anything a Chinaman likes, it is pork and pork fat. Now you cannot eat this varnish oil without getting very much upset, and that was the result that overtook the army of the Taiping rebels. Very much

The Lolo use extremely simple implements and have hardly any furniture in their rooms. Wooden objects such as beds, chairs, tables and stools are nonexistent in the I region. The only furniture--generally found in the home of the well-to-do Heh-I--consists of one or two wooden cupboards, in which are kept containers for ch'ao-mien, wooden bowls used at meals, and other articles of daily use, as well as things which they regard as family heirloom (such as certificates of award given by the government.) Close to the back wall of the center room there is a huo-k'ang /stove/, which is generally square and sometimes slightly oblong, though there are also round-shaped ones. Three stones forming a triangle and set within the huo-k'ang constitute what is called kuo-chuang, upon which a large iron pot is placed. The Lolo and the Tibetans use the same equipment for their kuo-chuang, but while the latter use an iron tripod to support the pot, the former use three pieces of stone, irregular in size in the ordinary I family but regular and attractively carved with designs and ornaments in the family of the well-to-do Heh-I. Furthermore, the Tibetans use their pot only for boiling tea to drink with tsamba, whereas the Lolo use it to cook all their food, except ch'ao-mien which is edible when mixed with unboiled water. The I never drink tea or boiled water, but only unboiled water whenever thirsty. This practice is most unsanitary. /107/ At any rate, in the I family, the kuo-chuang is regarded as something sacred. Should one ignore this fact and step across the kuo-chuang in a moment of carelessness or perhaps hang wet stockings above it to dry, he would cause serious protest or even violence. Likewise, one must not violate the wooden cupboards placed against the back wall of the room.

The I are more advanced than the Tibetans in that they eat cooked food and have a more complete set of eating utensils. At least in this aspect of their living, they have been influenced by the Chinese. Aside from bowls they also use chopsticks and ma-shih-tzu (little round wooden spoons with long handles, used for mixing soup). They have an especially large iron pot, with a diameter of about three feet, which is used for cooking and placed over the kuo-chuang. It is bought from the Chinese for the I do not know how to smelt iron. They burn firewood in the huo-k'ang. But like the Chinese they know only how to cut down the forest, but not how to preserve and cultivate it. Since the large trees have already been felled in most of the areas, they now have to resort to picking up odd pieces of dried branches to burn as brushwood. Fuel supply has become a serious problem in the sparsely populated Liang-shan.

[177 cont.]

291 the top of the head by means of a wooden comb, and bound in a white headband. Covering the whole is a small turban, whose ends, [302] embroidered and decorated with beads, hang down in back of the head and reach to the shoulders. No portion of the head is shaved.

"Lolo" men and women wear wrapped leggings of linen. However, they very often go about with bare legs and feet.

301 The various feminine jewelry, rings, bracelets, necklaces, are of silver and of a style very close to that of the "Méo" jewelry.

The "Lolo" cabins are of two principal models. In the wealthy 342 villages, established near fertile fields, the cabins are built on 231 piles, like those of the "Thai." The animals are confined underneath the house.

In the poor hamlets, the cabin rests directly upon the ground and is made of a straw roof and of walls of maize stalks. The domestic animals then are kept in a shed near the cabin.

[354] In any case, the dwelling consists of only a single room, generally clean and well cared for. There are no partitions forming interior compartments.

352 The furniture is always of the simplest: a cot bed the length of the long side walls, chests, tables and benches. The crops are [251] stored almost everywhere.

354 The kitchen always contains two hearths, one of which is specially set apart for the preparation of the food of the unmarried girls, for the reason which will be indicated later.

[178] The kitchen utensils, pans in the shape of spherical skull- 415 caps, trays, bowls, cups, and so on, are in no way unique and are similar to the models already described.

262 According to the type of farming, irrigated rice fields or mountainous slopes, the "Lolo" eats either rice, or maize and mountain rice. Besides, he consumes a great quantity of vegetables, peas, beans, cucumbers, eggplants, and so on. Meat is reserved for festi- [273] val days. Alcohol made from rice or maize is often drunk immoderately.

[68] From the time they have reached puberty, the young girls must not eat meat and may not use utensils in which greasy foods have been cooked, under pain of falling ill immediately.

[178 cont.]

This belief explains what was said above about the second hearth entirely reserved for cooking for the unmarried girls (1).

1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

Opium is raised wherever the ground and the climate are favorable.

The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

The domestic animals and the fowl are the same as among the neighboring groups.

The "Lolo" keep a few bees. They do not hunt. They sometimes fish, using small casting nets.

The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

Trade is limited to the exchange of excess crops for cloth, [179] dyes, and the minor supplies necessary for making clothing and embroidery.

The tribes who are neighbors of the "Méo" know how to make wooden buckets and the big flute with six or eight tubes called "sen."